

NADI JYOTISHA
OR
THE STELLAR SYSTEM
OF
ASTROLOGY

PART II

BY
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Appl. to —

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this 1800 is divided into 60 Kalas we get 30 degrees for each Rasi. In like manner, a deep study of the various sciences will disclose the interrelativity in many aspects.

Rasis and portions of the Body they represent

Mesha represents	Head
Vrishabha ..	Face
Mithuna ,	Shoulders
Karkara ..	Chest
Simha ..	Breasts
Kanya ..	Stomach
Thula ..	Abdomen
Vrischika ..	Back
Dhanus ..	Thighs
Makara ..	Knees
Kumbha ..	Legs
Meena ..	Upper foot

Planets and Portions of the Body they control

Kuja	controls	Head
Sukra	..	Face
Budha	..	Neck and shoulders
Chandra	..	Chest
Ravi	..	Stomach
Guru	..	Lower wrist & Genitals
Sani	..	Thighs
Kahu & Iethu ,		Legs

Constellations and Portions of the Body they represent

Kṛithika	represent	Head
Rohini	"	Forehead
Mṛigasīra	"	Eyebrows
Arudra	"	Eyes
Punarvasu	"	Nose
Pushyamī	"	Face
Asleha	"	Ears
Makha	"	Lips and Chin
Pubba	"	Right Hand
Uttara	"	Left Hand
Hasta	"	Fingers of the Hand
Chitta	"	Neck
Swati	"	Chest
Visakha	"	Breasts
Anuradha	"	Stomach
Jyeshtha	"	Right side
Mula	"	Left side
Purvashada	"	Back
Uttarashada	"	Waist
Śravana	"	Genitals
Dhanishta	"	Anus
Śatabsha	"	Right Thigh
Purvabhadra	"	Left Thigh
Uttarabhadra	"	Shins
Revati	"	Ankles
Āswini	"	Upper part of foot
Bharani	"	Bottom of foot

Constellations and their Genders

MALE CONSTELLATIONS — Āswini, Punarvasu, Pushyami, Hasta, Anuradha, Sravastī, Purābhadrā, and Uttarābhadrā.

FEMALE CONSTELLATIONS — Bharani, Kṛthikā, Rohini, Ardra, Asleśhā, Makha, Pubba, Uttara, Chitta, Swatī, Viśakhā, Jyeshtha, Purāshadā, Uttaraśhadā, Dhanishtha and Revatī.

NEUTER CONSTELLATIONS. — Mrigashīrā, Mula and Satabhishīrā.

Results of planets in different constellations

RAVI (AND CHĀNDRA)

If RAVI is in HIS OWN CONSTELLATIONS, he does not produce much good to the native but results will not be as bad as in Śani's or Rahu's constellations.

IN CHĀNDRA'S CONSTELLATIONS — Being the constellations of a friend, Ravi here gives good results as, honours from Government and Kings, birth of children, success in attempts etc., and makes him well known.

IN KUJĀ'S CONSTELLATIONS — The position of Ravi is not good to the native who will suffer from ill-health, lose his peace of mind and will involve himself in quarrels and litigations. Deaths may also occur in the family or in the circle of friends.

Lord of the constellation in which Ravi is should also be benefic and powerful planet to give very good results.

KUJA (AND KETHU)

When Kuja is in Yoga karaka's constellations with proper Guna he generally gives good results. The native in such cases becomes well known, gains victory in quarrels, and disputes and acquires some property in the shape of lands etc

When Kuja is in HIS OWN CONSTELLATIONS — Bad effects such as illhealth, poverty, death of near relations, troubles from Government etc., attend the native. These bad effects will be aggravatedly felt by the native if Kuja is not also a benefic planet, in addition to being in his own constellations.

IN BUDHA'S CONSTELLATIONS — Similar results as in Guru's will be forthcoming. In addition, the native will prosper in trade and his aptitude for art and culture is increased.

IN THE CONSTELLATION OF GURU — The native will first experience some difficulties and later enjoy good effects. The good will be happiness of birth of children, acquisition of some property, fame and honour due to mental culture etc. The native will not also enjoy peace of mind and contentment.

IN SUKRA'S CONSTELLATIONS — A sort of vain glory which is unreal is exhibited. The native further sustains losses through women, and illhealth and enmity are also caused, but if they are favourable to the native, the results will not be very harmful.

IN SANI'S OR RAHU'S CONSTELLATIONS — The native is forced to leave his place of residence, lose his means of livelihood and be afraid of thefts etc. If the lordships of 3rd, 6th and 8th houses also combine the native will be troubled by his enemies.

IN KETU'S CONSTELLATIONS — The native will enjoy good results provided they are without malefic influences according to situation and ownership.

IN RAVI'S CONSTELLATIONS — The native is valorous and courageous and fights his way through all difficulties. The results will be good.

IN CHANDRA'S CONSTELLATIONS — The native will sustain loss from trade in white articles, and the native will not enjoy real happiness. There will be only an outward show of it.

GURU (AND BUDHA)

When Guru is in HIS OWN CONSTELLATIONS — The native gets good education, enjoys wealth, is honoured by superiors and leads generally a happy life. The native will have success in northern and southern directions only.

IN SUKRA'S CONSTELLATIONS —The native enjoys good results to a certain degree, such as marriage in the family honours by educational qualifications etc. Further, Sukra also enables the native to own vehicles.

IN SANI'S OR RAHU'S CONSTELLATIONS —Produces illhealth, poverty to the native and keeps him in fear. Sometimes the native's near and dear relations will die, and the native will hear such sorrowful news.

IN RUJA'S OR KETHU'S CONSTELLATIONS —The native will be made to suffer generally in these constellations. He may sustain loss through fire, involve himself in debts, lose his peace of mind disturb his health, create ill will with his friends and will be shifted from place to place.

IN RAVI'S OR CHANDRA'S CONSTELLATIONS — In these constellations the native enjoys very good results. He will be crowned with success in all his attempts, acquire the friendships of many and gains thereof, will partake in happy auspicious ceremonies in the family, will be honoured by Government and will be well known in society.

SUKRA (AND CHANDRA)

IN SANI'S AND KETHU'S CONSTELLATIONS — Sukra is not happily placed. The results will be unfavourable to the native. But if Sani and Kethu happen to be Yoga karakas, the native escapes from the adverse effects.

IN RAHU'S CONSTELLATIONS — though the results may not be very good, some unexpected good will be enjoyed by the native.

IN RAVI'S CONSTELLATIONS — especially, when both Sukra and Ravi are benefics, the native will enjoy the benefits of Rajayoga. The native will get wealth, honours etc., according to the ownerships of Sukra and Ravi.

IN CHANDRA'S CONSTELLATIONS — though in the beginning there will be good results, the end will dissatisfy the native. General good results will be, acquisition of wealth from ladies, gains from unthought of sources and travels in cool climatic places. The bad effects will be ill health in the family, and if malefic influences combine, fatal results from ill health will result.

IN KUKA'S CONSTELLATIONS — Sukra produces bad effects to the native, as ill health, anxiety, loss of finance and other difficulties. If however, Kuka is either weak, or influenced by benefics, the virulence of the bad effects will be lessened appreciably.

IN BUDHA'S CONSTELLATIONS — the native becomes famous for his learning and gains through trade. Mental culture will be improved as well as appreciation of art and literature.

IN GURU'S CONSTELLATIONS — the effects will generally be good. The native earns well, enjoys happiness from birth of children and auspicious ceremonies etc. An interest in puranic religious literature is also created.

SANI (AND RAHU)

When Sani is in Yoga Karaka's constellations, and in his proper Gna, the native will enjoy good results as, happiness, contentment, success in attempts, profits through black metals etc.

IN RAHU'S OF HIS OWN CONSTELLATIONS — The effects will be bad in the beginning. The native's health will be disturbed, enmity with relations will be caused, and sometimes there will be danger from poison also. But the native will in the end get over these difficulties when the results will also be good.

IN KETHU'S CONSTELLATIONS — The native will enjoy very good result when Kethu is not unfavourable to the native.

IN RAVI'S CONSTELLATIONS — Here the results will be bad to the native. He will sustain losses of relatives and wealth, will be troubled by the Government, and very often, aiming to attain greater objectives will fail, and lose heavily.

IN CHANDRA'S CONSTELLATIONS — the results will be almost similar to those, in JAVIS constellations.

Besides, the native will suffer from Phlegmatic diseases, and will be mentally worried. However, some good results will be forthcoming, as pilgrimages to holy places, and consequent peace of mind etc.

IN KUJA'S CONSTELLATIONS — the results are always bad in this condition. The native suffers losses through fire and enemies, some of his friends will pass away, there will be quarrels and disorders in the family giving place to discontentment unhappiness and sorrows and the native may also sustain wounds in the body. If the lordship of the 6th or 8th houses also combine the results will be very much worse to the native.

IN GURU'S CONSTELLATIONS — The results will be good but will not be very appreciable. And the same is the case when Sani is IN BUDHA'S CONSTELLATIONS. If Budha or Guru is a Yoga karaka to the native, he will get back his lost wealth, prospers in his profession, and gains dignity and honour by his education.

IN SUKRA'S CONSTELLATIONS — the native loses his relations and his wife may pass away. Losses through trade and debts will be incurred.

Chapter 11

Dasa phala and Phala kala (Time of Events)

GOCHARA (TRANSIT)

The results of the movements of the planets should not be determined on their movements from house to house, but they should be based on the constellations through which the planets will be passing. This is called Sookshma Gochara. The determination of the influences of Sookshma Gochara should chiefly be based on the influences of the concurrent Dasas and Bhuktis according to the position of the planets in the birth chart of the native.


If a planet is a benefic to a lagna, the planet will yield good results when it passes through the benefic constellations of the particular Lagna. The extent of the good results will depend upon the strength of the benefic planet in the birth chart. On the other hand, when the same planet passes through the malefic constellations of the particular lagna, the good result will be lessened to the extent of the influence of the lords of the malefic constellations in the birth chart. Sometimes it may also produce bad results.

It should also be noted that whenever such benefic planets influence either by conjunction or in constellations or by aspect in Gochara, they yield such good results.

Similarly influences of malefic planets in the birth chart should be determined to a greater degree whenever they pass through malefic constellations, and such bad influences will be mitigated when they pass through benefic constellations of the particular lagna in Gochara.


The following examples will elucidate the foregoing—

Here is a birth chart of a person whose Lagna is Vrischika. Kuja, lord of 6th house is aspecting Guru, lord of 2nd and 5th houses. This indicates sickness to the native's children, and his financial difficulties. When Kuja and Guru were in conjunction in Simha in Gochara the native's child was seriously ill, and the native was in difficult circumstances.

	Birth chart of father		Kuja
			Guru

In the following example, Guru, Lord of 2nd and 5th houses is in Anuradha, Sani's constellations. This indicates sickness of children and expenditure to the native,

This illustration is the chart of a Vrishabha Lagna native, with Budha and Sani in the second house. When Sani lord of Karma bhava was passing through Revati the native got his first appointment. At that particular time the native was in Budha bhukti.

			Budha Sani
	Birth chart		

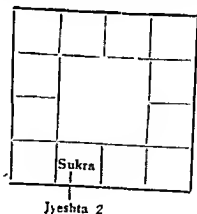
Though there may be a good combination in Gochara but if the same is aspected by a malefic planet for the particular lagna, there is sure to be an obstacle to the good results for the native, as long as the malefic aspect continues, and immediately that passes, the native will enjoy the good results of the benefic planet.

Similarly when the position is bad in Gochara, but if aspected by a benefic planet of the particular lagna, nothing bad will take place as long as the good aspect continues and immediately that passes the result of the bad influence will be experienced only afterwards.

PREDICTING 'THITHI' AND 'PAKSHA' OF THE OCCURRENCE OF EVENTS AS BIRTHS, MARRIAGES ETC., TO THE NATIVE.—Take the house or Rasi in which the planet

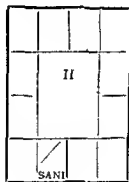
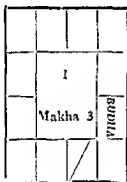
responsible for the event is situated. Divide it into two parts of 15 degrees each. If the Rasi is odd, the first part is known as Sukla Paksha, and the second part as Krishna Paksha. If it is an even Rasi the first part is known as Krishna Paksha and the second as Sukla Paksha. Locate the particular degree in which the planet is situated. The event must occur during the thithi corresponding to the number of degree in which the planet is situated.

In the chart below, Sukra who is responsible for the birth of the native, is in Jyeshtha 2nd padar which is between 20 deg and 23 deg 20m of the house 1 & between 5 deg and 8 deg 20m of the second part of the Rasi. The birth was in Sukla Paksha. The particular thithi can be arrived at on calculating the exact degree in which the planet is situated, as 3 deg 20 min represent a little over three thithis.



In the instance given above the birth took place on a Saptami which falls within these degrees.

Further the part of the day in which the event has occurred or will take place is indicated by the Nakshatra pada in which the planet responsible for occurrence of the event is situated. In the illustration first, below Budha, responsible for the birth of the native, is in Makha 3rd pada, which indicates the 3rd part of the day from sunrise, i.e. between 6 P M and 12 midnight. Actually, the birth took place at 10 P M in the above instance.



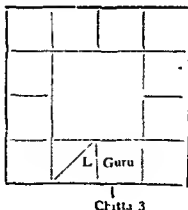
Jyeshtha I

In the Second illustration, the birth has taken place in Sani Bhukti. Since Sani is in the first pada of Jyeshtha the birth took place in the first part of the day, i.e. between 6 A.M. and 12 noon.

PROCEDURE TO FIND THE DATE OF BIRTH ACCORDING TO SOLAR CALENDAR—This date corresponds to the particular number of the degree of the rasi in which the planet responsible for the birth is situated in the birth chart.

In the illustration below, Guru is responsible for the birth and he is situated in the 3rd pada of Chitta. The third pada of Chitta runs till 3 deg 20min. of the Thula rasi. Hence the birth should take place within the first $3\frac{1}{3}$ days from the commencement of Solar month. The birth has taken place on the Solar date 4 at 10 A.M.

The week day corresponds to the day owned by the planet which influences the birth.



Time of events of Chara effects of Planets

The ruling planet of a particular period will not show its effect throughout its period, but there will be variation. To find the time or the period of this variation of results, the pada of the constellation in which the ruling planet is situated should be taken into consideration.

FOR EXAMPLE —If Guru were to be in Pushyami 4th pada, in his period of 16 years the native will feel the effects of Guru for the first three quarters of the period, while the last quarter will be that of Sani, the ruling Lord of the constellation. Similarly if Guru were to be in the 1st pada of the same star, the first period of four years will show the effects of Sani, and the balance will be that of Guru.

Generally Rajasas give their effects in the first portion of their periods, Satwikas in the first and second period of their rule, and Thamasas in the 3rd period provided they are not combined with other characteristics of "Gunas" etc when they remain in their own "Gunas"

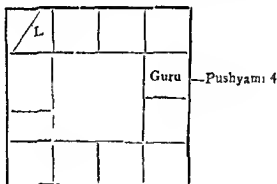
For instance, if Guru, a Satwika planet were to remain in one of Chandra's constellations, where he gets Uchhamsa, Guru acquires Rajasa characteristics, and hence he will give the effects only in the early period.

Similarly, when Sani remains in any of the constellations owned by himself, or Sukra, or Kuja, he gets Uchhamsa, and hence the effects of Sani will be in the first portion of his period and not in the last portion.

(N B) It is not necessary that γ planet should be actually in the house of exaltation in Amsa diagram to get Rajasa characteristics, but it is sufficient if one of the quarters of the constellation falls in the house of exaltation

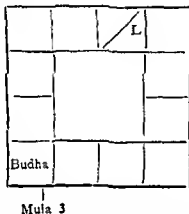
FOR EXAMPLE —If Guru were to be in Rohini, he gets Rajasa characteristics irrespective of the pada this constellation and it is not necessary that he should be in fourth pada itself of this star. The following examples will clearly illustrate the mixed nature of the results of the Dasas.

In the adjoining diagram Guru is in Pushyamī 4th pada. The Lord of the star is Sami. The native enjoyed the benefits of Guru Dasa fully for the first 12 years, and felt the effects of Sami in the last period of 4 years

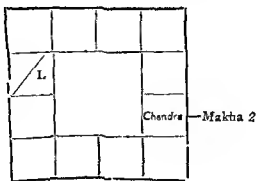


In the diagram aside, Budha is in Mula 3rd pada, whose Lord is Kehtu. The native's financial conditions were steadily increasing in the beginning, but after the lapse

of the first eight years and six months, the native's financial conditions were reversed and became bad due to the influence of Kethu.



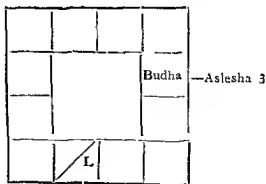
Chandra is occupying Makha 2nd pada, in the illustration. The Lord of Makha is Kethu. It will be seen that



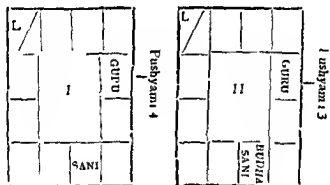
Chandra gets Uchhamsa in Navamsa diagram, and hence he gets Rajasa qualities to give good effects in his Dasa. It is true that the native enjoyed prosperous and happy life during the first period of 2 years and 6 months. After this period he began to feel the bad effects for the next two years and a half, as Chandra is in second quarter of Makha. He was again well off after the expiry of this bad period of two and a half years.

In this illustration, Budha is in Aslesha 3rd pada, which is his own constellation. The native enjoyed good health during the first half of Budha Bhukti, and he was laid up with Typhoid and was cured before the lapse of the third part of Budha Bhukti, but he had a relapse, and had to suffer again. Complete recovery was effected only after the expiry of the third part of Budha Bhukti.

(Note Budha, Lord of eighth House)



Sometimes the effects of other planets will actually occur before they ought to as calculated on the basis of quarters of constellations. Similarly, they may also happen beyond the period calculated. These are due to the planetary combinations of the Lord of the constellation in which the Lord of the *dasa* is situated, as such effects are also given during the *Bhuktis* of planets combining with the stellar lord. It will be clearly understood from the following examples



Now in the first diagram Guru is in Pushyami 4th pada, whose lord Sani, is single without the association of other planets. As per the rules enunciated, the bad effects in Guru *dasa* should occur only in the last four years of that *Dasa*, and it was so, for there is no combinations of other planets with Sani.

In the second diagram, Guru is in Pushyami 3rd pada. As per rules aforesaid, troubles should occur or commence

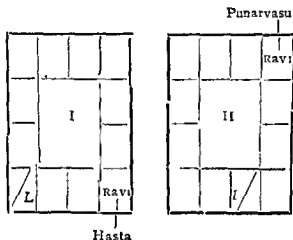
only after eight years of Guru dasa, but it was not so. Actually, the troubles began with Budha Bhukti of Guru dasa in the second quarter of Guru dasa, because Budha is in association with the Lord of the constellation, Ravi. The troubles continued till the expiry of the third part of the dasa.

Gunas and their effects on Phala

Differentiations should be made in the characteristics of the planets when they occupy the same house in the Navamsa diagram though they remain in different constellations. For example, when Ravi is in Kethu's (Ashani, Mahla and Mula), in Chandra's, (Robini, Hasta and Sravana), in Guru's, (Punarvasu, Visakha, and Purva-bhadra), constellations, he gets Uchhamsa or in other words becomes Rajasa, but yet these are different characteristics of one and the same planet. When he is in Kethu's constellations he becomes Thamasa Rajasa, in Guru's he becomes Satwika Rajasa, and in Chandra's Rajasa-Rajasa. To give best results, Ravi should be Rajasa Rajasa, the next is Satwika Rajasa, and last, Thamasa Rajasa.

Lordship and its effects on Phala

To completely determine the effects the Lordships of the planets should be considered.



In the first diagram Ravi, no doubt gets the character of *Rajasa Rajasa* by remaining in Hasta but the Lord of Hasta becomes the owner of 8th house which affects the good effects of Ravi. For the particular Lagna (Dhanu) when Ravi remains in Guru's constellations, though it is *Satwika Rajasa*, it is the best. In the second illustration Ravi is in Punarvasu and hence gets *Rajasamsa*, known as *Satwika Rajasa*. As Guru is the Lord of third and sixth houses, the good effects of Ravi are affected, and hence in this case the native will have good results only when Ravi is in Chandra's constellation who becomes the Lord of the tenth house

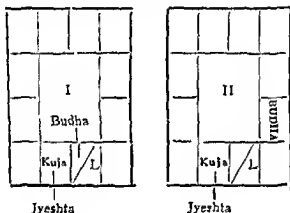
Friendship etc., and its effect on Phala

Further the nature of relationships (friendship and enmity) of the planet occupying the constellation towards the Lord of the constellation should also be viewed in forecasting the results. As an example, if Sani were to remain in Sravana, he gets Thamasamsa which is no doubt good to him, but there is the enmity of Sani with Chandra. In this case the native will enjoy both good and bad results in Sani dasa. If Sani were to be in Mula whose Lord, Ketu, is a friend of him, Sani dasa will be extremely good.

At times it happens a single planet is a friend of two other planets, and a distinction should be drawn between them in predicting results. When Sukra is in Aslesha (Budha's constellation) he gets Uchhamsa and he is also a friend of Budha. Similarly, Sukra is a friend of Rahu and in Swati also he gets Uchhamsa, the two results will vary, though, both Rahu and Budha are friends of Sukra and get Uchhamsa. Rahu's friendship is Dharmika and Budha's is Satwika. In Rahu's case the results will be delayed with difficulties, and will tempt and induce the native to associate with bad company, and enter into bad enterprises. Budha will give the opposite effects.

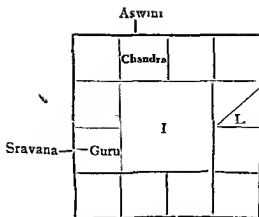
A planet may possess all the strengths as Lordships and Characteristics enumerated above, yet the results might vary due to the position, character and association of the Lord of the constellation in which the Lord of the Bhava is situated. The annexed examples are given to draw the distinctions.

Here Kuja in Jyeshtha in both the cases, occupying Vrischika having the same characteristics and ownerships, but the position of Budha, the Lord of Jyeshtha varies. In one case he is in Lagna, which is a powerful place, particularly for him, and in the other case he is in Simha, which is the 11th house. The native of first was having more wealth than that of second

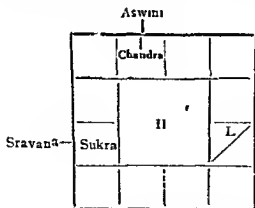


How to predict the results of a Dasa

Before commencing to predict the results of a Dasa, the ownership, situation, aspects on, etc., of the Lord of the Dasa should be noted. The "Guna" (nature) of the Lord of the Dasa should also be considered. Further, it must be decided, to which Bhava the Lord of the Dasa is the "Jeeva," as the native will enjoy the results of that Bhava during the said period. Below are a few studies on the subject.

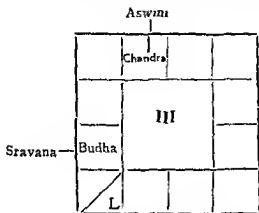


In chart No. I above the Lord of the 9th house is Guru and he is in Sravana, Chandra's constellation. Here the Jeeva of the 9th Bhava is Chandra, who is in Aswini, the constellation of Ketu, a Phamasa. Hence Chandra has become a Phamasa and as a result the native lost his father in Chandra Dasa.



Here in chart No II, Chandra becomes the Jeeva of the 10th house, i.e., the Karma Bhava, as Sukra is in Sravana, Chandra's constellation, and Lord of the 10th

house. Here also Chandra being in Aswini, the constellation of Ketu, becomes Thamasic in nature, and consequently the native lost his employment in Chandra Dasa



In illustration No. III, above the Jeeva of the Kala thra Bhava (7th house) is Chandra, as its lord Budha in Sravana, Chandra's constellation. Hence the native lost his wife in Chandra Dasa.

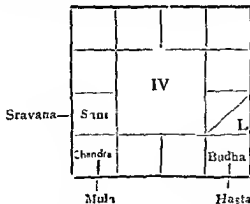


Illustration No. IV, above, is that of a Simha lagna

native, Chandra becomes Jeeva for both Dhana and Kalathra Bhavas, because Budha, lord of the 2nd house is in Hastha, and Sani, lord of the 7th house is in Sra vana, both Chandra's constellations

Consequently, during Chandra dasa, the native was separated from his wife and sustained heavy financial losses,

Time of event of the Chara effects of Retrograde Planets

As regards the chara effects of planets in general a detailed discussion has been done before. In the case of retrograde planets there are certain peculiarities arising —

1. In the case of retrograde malefics the chara effect will be felt at the point where the planet is actually situated at birth, while,
2. In the case of retrograde benefics the effect has to be read as if it were placed at the point from which it actually commenced retrogression.

Illustration.—

Kuja (malefic) though commences retrogression from Bharani 1 and is at birth time in Ashvini 4 his chara results have to be read out from Ashvini 4. When Guru (benefic) is under similar circumstances results are to be read out from Bharani 1, the point of commencement of retrogression

(P.S.) In the above arguments only the natural benefics and natural malefics are considered.

SIMILARITY IN PLANETARY INFLUENCES INDICATING SAME EVENTS IN PARENTS' AND CHILDREN'S CHARTS —

It is often mistaken that the influences of the planetary positions in the birth charts of one's children affect the conditions of the parents in life, favourably or unfavourably. But the fact is that similar planetary influences will be revealed on a comparative study of the charts of the parents and their children, portending the same events. For instance, if the position or status of a person is not good according to his or her horoscope, the same conditions will be indicated in his or her children's charts. The following examples will illustrate

				Kṛithika			
				IAHU	Kujs / L	RAVI BUDHA GURU	
	Father				Son		
				9			
	SANI	IAVI BUDHA GURU			ICTU		

Above are a father's and his son's chart for study. The Lagna of the father is Vṛischika. A study of the Vidyā bhava in 4th house. Sani is the lord of the house. Sani is in Jyeshtha Rāshi's constellation. Budha becomes the Jeeva of this bhava. He is the lord of the

8th house, and is in conjunction with Ravi and Guru in the 12th house, Thula. Hence the father did not have much of Raja Vidya.

Making a comparative study of the son's chart, it is seen that the lagna is Vrishabha. The 9th house of father is Malara and the 4th house from Makara will indicate the father's education. The 4th house is Mesha, and Kuja its lord is in Krithika, Ravi's constellation. Hence Ravi becomes the Jeeva of the vidya bhava of the father. Ravi is in conjunction with Guru lord of the 8th house, and Budha. This indicates also the poor education of the father.

From the same charts, similarity in indications of the profession of the father may also be studied. In the father's chart, the lord of the 10th house, Ravi, who is in conjunction with Guru in Thula is powerfully aspected by Kuja from Karka. In the son's chart, the karma bhava of the father Thula is occupied by Ketu and aspected by Guru, who is with Ravi. From both there it is evident that the influence of Kuja or Ketu, determines the profession. As Kuja is more powerful, the father's profession is connected with Technical Subject.

Besides, in both the charts, the combination of Budha, Guru and Ravi indicate a knowledge of astrology for the father. And the father in this instance, possesses a good knowledge of this science.

Such similarities of planetary influences are also indicated in the Dasas of the parents' and the children's chart.

The following examples are analysed to elucidate —

The father is running his Budha dasa. We shall examine particular dasas the wife and daughter are running simultaneously with the father's and their indications in each others charts

	Uttarabhadrapada	Krithika	
	Ravi Rahu Budha	Sanj	
Revati			Chandra
	Father		

In the father's chart Budha is the lord of the 3rd and 6th houses and is in Meena the 12th house. Also Budha is in Guru's house in combination with Ravi the lord of the 5th house and Rahu, the lord of the 10th and 11th houses. Thus Budha is influenced by Ravi, Rahu and Guru along with the effects of 12th, 10th, 11th, 5th, 3rd and 6th houses.

The wife is running here Sanj dasa when the husband is passing his Budha dasa. In the wife's chart Sanj is the lord of the Lagna and the 12th

house Sani being in Hasta gets the effects of the 6th house and also the effects of the 5th house as Chandra is in Mithuna.

Ketu			Chandra	
/	Wife			
Ravi			Guru Rahu Sani	— II — Hasta

As Chandra is aspected by Ravi there is in this case Ravi's effects also. Further Sani and Guru are in combination in the 8th (Budhas) house. Thus we see here the indications as in the husband's chart of the influences of Ravi, Guru and Budha along with the effects of 6th, 12th 5th, houses and Lagna.

During the Sani dasa of the mother the daughter was running her Sukra dasa. Sukra is the lord of Lagna in her chart and of the 6th house. He is in Uttaraashada. Ravi's constellation in Makara—Sani's house. Ravi is associated with Guru in Kumba—Sani's house. Sani is in Meena with Budha, the lord of the 2nd and 5th houses. Thus in the daughters chart also we find similar indications

Uttarashada-	Budha Sani			
	Ravi Guru	Daughter		
	Sukra			Chandra

of the influences of Ravi, Guru, Sani and Budha and also the effects of 5th, 8th, 11th houses etc

MIXED RESULTS IN DASAS IF DASANATHIAS ARE IN MIXED SWAYS — If a planet is situated in a constellation of a bad and enemy planet, the result will be bad in the first portion of the former's Dasa, and good results will be forthcoming only in the latter period of its Dasa. If a planet is situated in the constellation of a good planet, who is himself in combination with a bad planet the Dasa will commence with good results, but the latter portion of the Dasa will be bad. The following examples will illustrate the above

In the illustration No 1 Budha is in Uttara, a constellation of Ravi. Ravi is in combination with a bad Planet Rahu. Hence, in Budha Dasa, from the beginning till the commencement of Rahu Bhukti, the native enjoyed a good

		L	
	I		
			Ravi Rahu
			Budha -- Uttara

official career. But in Rahu Bhukti, the native lost his position all on a sudden, and was unemployed till the completion of Budha Dasa.

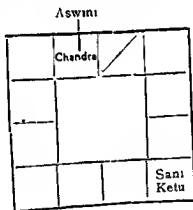
		Chandra Rahu	
Satabisha—	Guru	II	

In the illustration No. 11, Guru is in Satabhisha, a constellation of Rahu, a Thamasic planet. But Rahu is in combination with Chandra a Yoga karaka for this chart

Hence the first half of Guru Dasa, was a life of miseries, to the native of the chart, while in the latter half he enjoyed a good time

Modified Dasa effects by the Stellar Lord's Combinations

Chandra remaining in Kethu's constellation Aswini, or in other words the effect of Aswini Chandra is bad. We have generally said so. But herein below are certain cases where Aswini Chandra has done good. We shall see how ?



Vrisbaba Lagna person.

Chandra is in Aswini, Kethu's constellation.

Further Chandra is the Lord of 3 and remains in 12; yet the person rose in rank as an officer in Chandra Dasa itself.

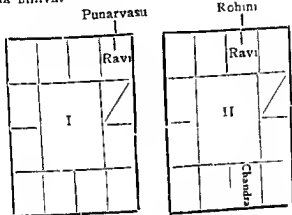
Reason —See Ketu is in combination with Sani Lord of 9 and 10. Dharma Karma Yoga effect on Chandra has taken place. Hence the fine result to native in Chandra Dasa

This is about the bright and good side to the native in Chandra Dasa. But we should not forget the dark side of Aswini Chandra. Although the native rose in rank in Chandra Dasa, he had the bad effect of Aswini Chandra also. For a time he was bed ridden And one noteworthy thing was that his attempt to go to foreign countries for bettering his prospects failed

Chapter III

Bhava Phala Kanda

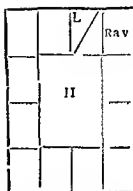
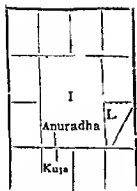
DHANA BHAVA.



In the first illustration above, Ravi, lord of the second house, is in Punarvasu, Guru's Constellation. Ravi thus becomes Satwik Uchhamsa. The native is very rich.

In the second example Ravi being in Rohini Chandra's constellation attains Rajasa Uchhamsa. Further Chandra is naturally stronger than Guru. Hence the native is richer than the former.

The chart in the illustration below is that of a native born in Makara lagna. The lord of the second house is Sani, and he is in Dhanishta. Thus he becomes a Rajasa. The dasa at birth of the native was Sani dasa and hence, he was not able to talk. Later, in the period of Budha, the

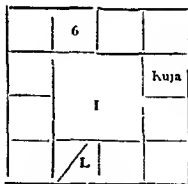


Punarvasu

The native of the chart is the son of the first wife of his father.

In chart No II above the lagna is Vrishabha. Rav, lord of the 4th house is in Punarvasu. Guru is the lord of Punarvasu, and Guru is the lord of 8th house. The native is the son by the second wife of his father.

VI BHAVA



Pashyami

SICKNESS

In the diagram above the lagna of the native is

		L	
	III		
			Sukra
			— Pubba
		6	

	Bharani		
	Sukra	L	
	IV		
		6	

In this example also, the lagna is Vrishabha, and Sukra lord of the 6th house is in Bharani, his own constellation, and the native suffers from venereal diseases

			Punarvasu ↓ Sukra
Kuja	Girl		
	→	L	

Above are three charts, one that of a girl, and two of boys for comparison and selection. In the girl's chart, Kuja, Lord of 7th house is in Kumbha the 5th house from lagna. Sukra is occupying the 9th house, and is in the constellation Punarvasu, the lord of which is Guru. For matrimonial purposes, 7th and 9th houses have to be examined. It will be noticed that in the girl's chart under consideration the position of Sukra is stronger than that of Kuja, for Kuja occupies the 5th Kona which is weaker than the 9th Kona occupied by Sukra. Hence Sukra has to be examined to select the partner of the girl.

It is evident that the partner's lagna should be one of Sukra's houses, Vrishabha or Thula. Vrishabha is the 8th house, and Thula is Lagna Kendra, Thula is stronger than Vrishabha. Also as Thula is a stronger house by nature for Sukra than Vrishabha, it can safely be said that the girl will marry a Thula lagna person.

Now, two Thula lagna horoscopes are given. In the girl's horoscope Sukra is in punarvasu. Guru's constellation, and therefore is not pure in his nature. Similar effect is noticed in the chart No 1 wherein Guru is aspecting Sukra by his 9th vision. Chart of the native No II does not tally in similar effect (Guru's) hence though negotiations were carried on with the native of chart II they were dropped, and the girl married the native of chart No 1 (*N B* For female nativity 9th house should also be examined, in addition to the 7th house, for matrimony)

Let us now analyse the constellation, month, lagna and the day in which the marriage has taken place. It will be interesting to note that the marriage took place on a Friday in Tula lagna, in Mithuna month, and Dhanishta was reigning. At the time of marriage it was Kuja dasa, Sani Bhukti and sukra Anthara. Kuja is the Lord of Dhanishta, and hence the lord of the ruling Dasa, Sani lord of the Bhukti is occupying Thula, and Sukra, lord of the Anthara is in Mithuna. All these tally with the marriage day, constellation, lagna and month.

Another horoscope is studied below to illustrate that the lords of the ruling dasa, Bhukti and Anthara have connection with the lagna, day, constellation and month in which a marriage takes place.

This is a Dhanur lagna horoscope with Rabu in Mithuna, Sukra in Kanya, Pudha in Thula, and Sani in Vr̥schika. The ruling dasa at the time of marriage was that of Budha; the sub period of Sani and the Anthara

			Rahu
Ketu L	Sani	Budha	Sukra

of Sukra. The native of the horoscope, girl was married on a Friday, when the constellation Satabhisha was ruling, in Kumba lagna and in the month of Makara.

It will be noticed that there is no connection of Budha, the Lord of the dasa, with the muhurtha

		Sani	
			Kuja Budha
	Guru	L	

Above is a third chart to clarify the indications and connections of the planetary positions and their influences.

The chart is that of a boy born in Thula lagna, with Guru in Vrishchika, Sani in Vrishabha, and Kuja and Budha in Simha.

The boy was married in Guru Dasa, Sani Bhukti and Budha's anthara, on a Thursday in Pushyami constellation, in Simha lagna, and in the month of Vrishabha. It will be seen from this illustration that the lords of dasa, Bhukti and anthara are connected with the muhurthas. It is not necessary that all the three lords should have connection with the time of marriage. In predicting muhurthas lords of dasa, Bhukti and anthara should be examined with their association and situation.

		Guru	
			Sani
Sukra			
Ravi Budha		L	

This is a Thula lagna horoscope, with Ravi and Budha in Dhanus, Sukra in Makara, Guru in Vrishabha, and Sani in karka. On examining the 7th Bhava it will

be seen that Sani is powerfully aspecting Mestā, and an impression is created that this native will marry a Makara or Kumbha lagna native, or a person born in one of Sani's constellations.

But the boy married a girl born in Thula lagna, with Sani in lagna. From this it is seen that though it was not the lagna of the Sani that has influenced, his powerful situation in lagna kendra has influenced the marriage. Similarly also the planet may aspect or join with the lord of lagna. In certain cases this planet may aspect the lagna, or the lord of lagna may be in the constellation of the planet. Thus, the influence of the particular planet will be present in some form.

In cases where the native is destined to marry more than one wife, the influences of all the planets which control the 7th Bhava of the native will not be noticed in the chart of the 1st wife. But the influence will be striking in the chart of the second wife.

Nirvana or Death

How will the last days of a man's life be passed, whether he will suffer illness or not, if there be illness how long these are the inquisitive questions of a consultant. They are to be judged from the 8th Bhava—the house of longevity.

As narrated before the Jeeva and Sharira of a Bhava are the chief promoters of that Bhava. Their very names

suggest that Jeeva controls the intrinsic effects or the soul while Sharira the outward or things that pertain to the body. When we think of that with respect to the house of longevity : e. 8th Bhava, the Jeeva represents the soul, Atman that gives life while Sharira represents the body and constitution that preserves the soul.

Between the two if any one is weak things representative of it will also suffer and by a comparative study of the Jeeva and Sharira of the 8th Bhava the mode of death may be judged as follows —

1. Jeeva weaker than Sharira gives short illness and if the disparity is too great the period of illness will be far lessened
2. Jeeva stronger than Sharira gives long illness before death, and the wider the disparity between the two the longer would be the duration of illness.
3. Both Jeeva and Sharira are equally strong or weak gives sudden death without illness with this difference that in the case of strength there will be no pain endured at the last moment while in the other case terrible bodily suffering will be felt

The following charts will illustrate the above things —
The Jeeva and Sharira of the 8th Bhava are Rahu and Ravi respectively Between the two Ravi is in debilitation hence awfully weaker than Rahu As it is Sharira

			Sani	Aridra
		Sun	Rabu Guru	Uttara

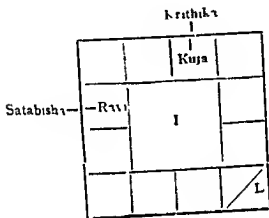
that is weaker he suffered for six months and died and that happened in Ravi Dasa.

The Jeeva and Sharira of the 8th Bhava are Moon and Guru respectively. Moon is weaker being in debilitation and hence Jeeva is weaker than Sharira. The

			Rohini
		Guru	
		Moon	
			Punarvasu

duration of illness is therefore lessened. He died after 13 days' fever.

THE NATURE OF DEATH



The illustration above is an example of a native born in Kanya lagna with Kuja lord of the 8th house in Krithika Ravi, lord of Krithika, and hence the Jeeva of 8th Bhava, is in Satabhisha, which is Rahu's. Therefore the Jeeva of the Ayurbhava, is in inimical constellation, and in the sixth house from lagna. The native met with unnatural death at the hands of his enemies.

The native of the chart illustrated below, is born in Kumbha lagna, with Sukra in Aswini, Ketu in Hasta, and Chandra in Meena. The father of the native met with a watery grave. It will be seen that, the Pithrusthana, 9th house of the lagna, is Thula, owned by Sukra, who is in Aswini a constellation of Ketu. Thus Ketu is the

Aswini			
Chandra	Sukra		
/ L			
		9	Ketu
Hasta			

Jeeva of the Pithru Bhava Now the Ayurbhava of the Pithru is the 8th house from the 9th which becomes the 4th house from the lagna of this chart. Sukra lord of 4, is in Aswini—Ketu's star and Ketu is in Moon's star. Thus Ketu and Moon are the Jeeva and Sharira of the Pithru Nidhana Sthana. As moon is in the 6th house from father's lagna (Thula) and is in Meena a watery sign, his father had a watery grave.

X BHAVA

Profession or Means of Livelihood

Profession should be usually judged from the 10th house, its lord and planets connected with them. The nature of profession will have to be discriminated from the nature and controlling characteristics of planets connected with the chief controlling planet of the Bhava

			Budha	— Aridra
			Rahu	— Hasta
			Kuja	— Hasta

In this chart Budha, lord of 10 is placed in 10 yet he is employed in the *Excise Department*. Budha by himself has nothing to do with *Excise*. Budha is in *Aridra* Rahu's constellation and Rahu is in conjunction with Kuja. There is thus Kuja Rahu sambandha. These two dry planets together with watery planets control this Department. Both Kuja and Rahu are placed in *Hasta* Moon's star (a watery planet). Thus lord of profession Budha is controlled by Kuja and Rahu placed in Moon's star. Thus they gave him *Excise Department*.

Judgment of Profession

The profession of a person is governed by Jeeva of the Karma Bhava or the 10th house in his birth chart. The planet or planets influencing the Jeeva of this Bhava, either by aspect, or conjunction also determines the nature

period, continuity, break or change in the profession of the native during his life time. For this purpose the position, strength nature etc of the concerned planets, and the Jeeva and Shariva of the Karma Phava will have to be studied.

The influences of the Jeeva of this Bhava, starts with the person, in its Dasa in a particular profession. If this influence continues during succeeding Dasas in the life time of the person he continues in the same profession without any break or should the influence of another planet become stronger subsequently a break or change is indicated in the profession of the person according to the relationship and power of this planet with the existing profession.

CONTINUITY OF PROFESSION

Mrigasira			
		Rahu	
	I		
Kuja	Ketu		Ludha

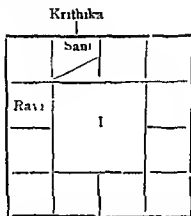
The lagna of this native is Dhanu. The lord of the Karma Bhava, is Budha. He is in Chitta, Kuja's constellation. Hence Kuja is the Jeeva of this Bhava. The native started his profession in Kuja dasa and continued in the same profession till the end of the succeeding Iatu dasa, as Rahu is in Mrigashira, also Kuja's constellation, and his influence continued.

BREAK & CHANGE OF PROFESSION

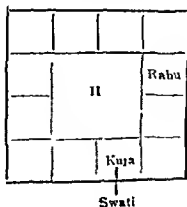
		Rahu	
Satabhisht	Guru	Krithika	
		II	
Uttarashada	Chandra		
	Ravi	/ L	

The lagna in illustration No Two is Thula. The lord of Karma Bhava is Chandra who is in Uttarashada Ravi's constellation. In Rahu dasa the native was in a particular profession. Rahu is in Chitta a constellation of Ravi. But in the next dasa of Guru he had to give up this profession and take up another profession. Because the influence of Ravi, the Jeeva of the Bhava is absent, owing to Guru being in Satabhisht Rahu's constellation. It may be added that Guru being the lord of the major dasa gave the native a different professional career from the original one.

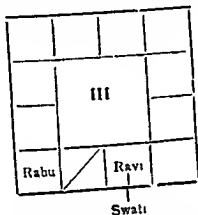
The following examples illustrate whether a person will be stationary in a profession or will be touring and transfers if any.



In illustration No. one Jeeva of the Karma Bhava is Ravi. He is in Kumbha a fixed sign (Sthira Rasi). The native of the chart is at the same place for 25 years in his profession.



In chart No Two the Jeeva of the Karma Bhava is Rahu. He is in Karka a movable sign. The native of this chart has to travel for about 25 days in a month



In chart No Three the Jeeva of the Karma Bhava is Rahu who is in Dhanus a mutable sign. The native of the chart has spent his official life at different places

The above rulings will be applicable only if the Jeeva of the Karma Bhava is pure and unaffected by the influences of the lord of the 6th or 8th houses either by conjunction, aspect or by being situated in their constellations. The following example gives the result when affected by such influences.

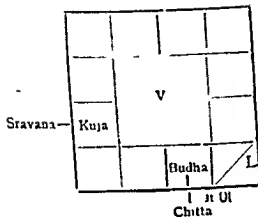
The Jeeva for the Karma Bhava in example No Four is Sukra. He is in Vrischika a Sthira Rasi. But yet the native had a shift in Sukra dasa. It is due to the combination of Sukra with Sani the lord of the 6th house

	IV		
Budha ↓	Sukra Sani		

Purvashada

From the commencement of Sukra dasa for about 14 years the native was at the same place. Immediately when Sani Bhukti in Sukra dasa started the native had a shift

In cases where the shift is due to the influences of the 6th or 8th Bhavas or their lords, the shift will occur due to some peculiar feature. Such shift will be once only if the influence of the 6th or 8th Bhavas affect singly. But the combined influence of both will give two shifts. Where the Jeeva of the Karma Bhava is in mutable signs the shifts will be very frequent. If the lords of the 6th or 8th houses, who cause shifts, happens to be in watery signs the shift will be to places across water.



XII BHAVA

Sea Voyage

VOYAGE HAS TO BE PREDICTED from the 12th house and planets connected with it. If the 12th house be a watery sign and its lord and Jeeva are connected with a watery sign or planet, then voyage should be predicted.

Moon and Sukra are watery planets,

Meena, Kataka, Makara, Kanya and partly Thula are watery signs.

Example one:—

SIMHA LAGNA, MOON IN BHARANI Kataka, the 12th house is a Watery sign its lord Moon is a watery planet placed in Sukra's star (watery planet). There are thus a majority of confirmations in the matter. So he took the voyage in Moon's dasa.

If as in chart one Guru were in Chitta, children will be born to the native in the constellations Mrigasira, Chitta and Dhanishta. But this has not happened. Actually the native's children are born in Arudra, Swati and Sathabhisha. Therefore the reader can very well judge which Panchanga is to be followed for Astrological purposes.

BHAVAS STUDIES FROM BIRTH, CHANDRA OR RAVI LAGNA.—The results of the influences of the planets will be the same whether studied from Janma, or Chandra or Ravi Lagna. Therefore, in cases of doubt about the accuracy of the Janma or Chandra lagnas, it will be safe to predict the influences from Ravi Lagna. The following may be studied as examples. From the chart below, taking the Karma Bhava, from Janma or Chandra lagna, Sani lord of the 10th house, is in Jyestha

Bharani			
	Chandra		Ketu
Raha	Sani	RAVI BUDDHA SUKRA GURU KUJA	
Jyestha			

Budha's constellation Budha is in conjunction with four other planets and hence will yield mixed results

Taking the Karma Bhava from Ravi lagna, Chandra lord of the 10th house is in Bharani a constellation of Sukra. Sukra is also in conjunction with four other planets, including Budha and will yield mixed results only

Let us study the Kalathra Bhava, from the same Chart. Seventh house from Janma or Chandra lagna is Thula and Sukra its lord is in that house. Taking the 7th house from Ravi lagna, Meshu Chandra is in that house in Bharani, Sukra's constellation. Besides, Chandra is a planet similar to Sukra. Further, Kuja lord of the 7th house is in conjunction with Sukra. Thus Sukra is associated with the Bhava, from whichever lagna the bhava is studied.

Hence it may be inferred that from whichever lagna a particular bhava is studied the presence of the influences of similar benefic or malefic planets will be found.

Another chart is studied in this connection. Taking the 9th bhava from Janma lagna, Budha lord of the 9th house is in debilitation and in conjunction with Kuja a malefic. From Chandra lagna it will be seen that Guru lord of 9th house is in debilitation and in conjunction with Sani a malefic for that lagna. From Ravi lagna again, Chandra lord of 9th house is in debilitation, and along with Sani, a malefic.

Example two —

THULA LAGNA, BUDHA IN JYESHTA 12th house Kanya is a watery sign and Budha its lord is placed in his own (lord of 12th watery sign) star. He took to sea voyage in Budha dasa,

Example three —

THULA LAGNA, BUDHA IN SRAVANA AND MOON IN ASLESHA 12th is a Jalarasi and its lord Budha is in Makara (watery sign) and Moon's (watery planet) star and that Moon is in Kataka Rasi (watery). He took to voyage in Budha dasa.

Chapter IV

Misra Phala Kanda

Panchanga to be Followed

Illustration to prove that as between Vakya Panchanga and Drik Siddanta Panchanga, the—latter alone is correct.

5		Kuja
		Ravi Rahu
	1	
		Guru L

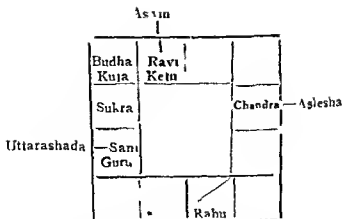
Chitta

5		Kuja
		Ravi Rahu
	11	
		Guru L

Swati

Horoscope cast in accordance with Vakya Panchanga (1) shows Guru in Chitta 4. In the horoscope cast in accordance with Drik Siddanta (2), Guru is in Swati.

When the question of the constellation of children is discussed, it is seen that Drik Siddanta Panchanga alone is correct. For, if the fifth lord Guru is in Swati, children will be born to the native in the constellations Arudra, Swati and Satabhisha.



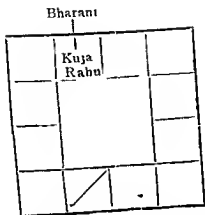
From this instance also it may be inferred that from whichever lagna a bhava of a horoscope is studied the same benefic or malefic influences will be present

In a study of this kind the similarity of the influences of the planets are grouped as below —

1. Ravi
2. Chandra—Sukra
3. Budha—Guru
4. Kuja—Kethu
5. Sani—Rahu

Reading one's results from his Relative's Horoscope

Testing the Bhava denoting the particular relative as long as all the other results of the particular relative may be read with the same planetary positions and the same Dasha.

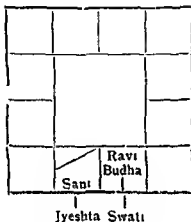


The father's lagna is Kataka. Lord of 10th from Kataka is Kuja. He is placed in 10th alone with Rahu and both of them are placed in Bharani Sukra's star (watery planet). Thus the father's profession is denoted by Kuja-Rahu in wet condition. His father is actually in Excise Department.

From the above two horoscopes it will be found that the stellar position of the planets shape the events in a man's life to a very great extent. The Sthoola effect cannot be completely ignored, it should also be coupled up to a certain extent.

INDICATIONS OF A COLUSTRAL EFFECT'S EXISTING IN A HOROSCOPE — The determination of the Puhru Karnadhikara, the widowhood of the mother, and the Ayurbhava of the father, from one and the same chart can be made simultaneously. Let us study the chart below,

and determine the above three aspects. The native of the chart is in his Budha Dasa,



The Disanatha, Rudhas is in conjunction with Ravi, lord of 10th house,

Again, Budha is the lord of the 8th house, from Mathursthana (Mangalya Sthana) joined by Ravi. Once again, Budha is the Jeeva of the 8th house from Pithursthana. As Budha is in Swathi, a Thamasic constellation, he is weak for the Ayurbhava of the father. Thus, all the three concurrent indication of the death of the father, the consequent widowhood of the mother, and the Kartmadhikari for the son, may be elucidated from one and the same chart, i.e., that of the son. Actually, the father of the native of the above chart died in his Budha Dasa, and the results followed as a natural corollary.

Krithika			
Ravi Budha Rahu		San	
Kuja			
			Ketu

LINKS BETWEEN FATHER'S AND SON'S PROFESSIONS :—If a person is in a similar profession as that of his father, the link for this may be found in this birth chart. Study the chart above. The Pithrusthana of the chart is Dhanu. And the father's karmabhava or 10th house is Kanya. Lord of Kanya, Budha, is in conjunction with Ravi and Rahu, in Meena, and Ravi is stronger than the other planets.

Now, the Karmabhava of the native of the chart is Makara. San, lord of Makara is in Krithika. Thus, Ravi is the Jeeva of the Karmabhava of the native.

Hence there is a close connection between the profession of the son with that of the father. Actually, the native of the chart, the son, is in the same line of profession as that of his father.

Pithrubhava being affected in the Horoscopes of the Sons

Sani			
	I Son		
			Budha

			Budha
	II Son		

The Dasas in which Pitru Karmadhikara will be indicated in the charts of the sons, will be found to coincide. The above examples will illustrate this

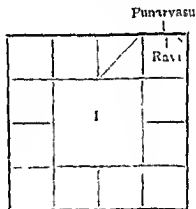
In the first chart, Sani is aspected by Budha, who is the Karmadhikari of the native, and in the second Budha is himself the Karmadhikari.

At the time of the death of the father the first son was in his Sani Dasa, and the second son in his Budha Dasa. This clearly shows, that the indications for Pitru Karmadhikara will be present in the charts of all the sons of a father.

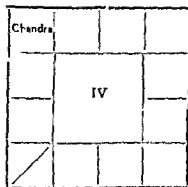
If such resemblances are not directly visible in Stoola and Sookshma examination will reveal the identities.

MATHRUBHAVA SAME INDICATIONS IN THE CHARTS OF ALL THE SONS — If the Mathrubhava is to be affected, lords of 4th and 8th houses should combine, either by situation, or aspect or in constellations. Such a combination should be found in the charts of all the children let us examine this point.

In the first example, Ravi lord of the 4th house is in Punarvasu a constellation of Guru, lord of 8th house. This is a combination in constellation.



In the chart of the second son Sukra lord of the 4th house in the 4th house, is affected by Sani lord of the 8th house. This is an indication of the Mathrudosha by aspect.



All these prove that the Mathru doh indication will be present in the charts of all the children

Reciprocal Resemblance of Sani, Rahu, Kuja and Ketu

That Sani is like Rahu and Kuja like Ketu is already said in part one. That it is basic truth and not a mere make belief will be confirmed from the following arguments

In the aside horoscope —

1. Rahu is in Guru's star, Sani is in Guru's house (Me-na)
2. Rahu is in Moon's house and 8th bhava, Sani is respected by Moon who is the lord of the 8th house.
3. Rahu aspects 2, Sani owns 2
4. Sani is in 4th Bhava, and Guru's house, Rahu is in Guru's star who is the lord of 4

	II		
Sani			
		Sukra	

In the chart of the third child Kuja lord of the 4th house is in Krithika, a constellation of the lord of the 8th house. This is an indication in constellation

Krithika			
		Kuja	
	III		

In the fourth chart, Chandra lord of the 8th house is in the 4th house, which is an indication by situation.

Chandra			
	IV		

All these prove that the Mathru do have indication will be present in the charts of all the children

Reciprocal Resemblance of Sani Rahu, Kuja and Ketu

That Sani is like Rahu and Kuja like Ketu is already said in part one. That it is basic truth and not a mere make belief will be confirmed from the following arguments

In the aside horoscope —

1. Rahu is in Guru's star, Sani is in Guru's house (Me-na)
2. Rahu is in Moon's house and 8th bhava, Sani is respected by Moon who is the lord of the 8th house.
3. Rahu aspects 2, Sani owns 2
4. Sani is in 4th Bhava, and Guru's house, Rahu is in Guru's star who is the lord of 4

- 5 Sani aspects lagna, Rahu obtains the chara of the lord of the lagna
- 6 Sani is aspected by Kuja so also Rahu, (both special)

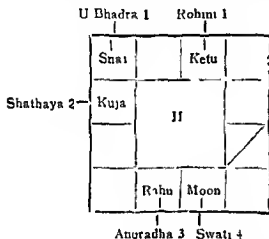
Rohini

U Bhadr 1—	Sani		ukra	Sani— Guru Budha	—	Mrigas ra 4
					—	Punarvasu 2
				Ra	—	" 3
U Ashada 2—	Ketu	I			—	" 4
P Ashada 4—	R Kuja			Moon	—	Hasta I

NOW OF KUJA—KETU

1. Ketu is in Ravi's star who in turn is in Kuja's Star. Thus Ravi is connecting both of them.
2. Kuja is in lagna, Ketu's stellar lord Ravi aspects lagna.
3. Kuja is aspected by Ravi Budha Guru and Sani, while Ketu is in Ravi's star who is combined with Budha and Guru and also Ketu is in Sani's house.
4. Kuja aspects 4, 7, and 8th bhavas, Ketu aspects 8th and is connected with 4 and 7 through his stellar lord Ravi.

Thus point to point every sort of mutual relationship to the minute degree may be established between the two sets of planets Sani Rahu and Kuja Ketu. By the natural resemblance between them the effect of one planet will be given by the other correlated planet of the group though in Sihooka chakra their relationship cannot be traced



1. Rahu is in Sani's star while Sani is in his own.
2. Rahu is the Jeeva of Kuja and the Sharira of Ketu
Thus Kuja and Ketu are connected by Rahu.
3. Ketu is connected by Kuja.
4. Kuja sees II, Ketu is in II.

Test for Alliance

It is often experienced that inspite of cases recommended for alliance calamities have occurred in some cases

early and in other cases at a later stage. On the presentation of horoscopes judgement will be usually arrived at on looking into Kootams (tests for alliance) with a superficial survey of the body of the horoscopes, major importance being attached to Kootams alone. The example given below reveals that in spite of 8 out of 12 Kootams and 23 out of 36 Gunas being satisfied the union is found to be unfavourable. This is caused by the inherent qualities embodied in the horoscope. In addition to the test of Kootams it would be necessary and also sufficient if the horoscopes are examined for longevity, widowhood, amiability, harmony, equality, character and bed comforts. The Kootams are meant to reveal only those factors but they are far general in nature which apply to all cases born in such and such stars. In addition to this general test individual tests will have to be applied and final judgement arrived at when the error will be completely removed.

Aswini			
	Sun	L	
	Rudra	KUJA	
		GURU	
		SUKRA	
P Bhadra	Sani	Husband	Raha
	Ketu		
	Moon		
Moola			

Shathaya			
	SAN	Sun	Sukra
	BUDHA		
	RAHU		
Ketu	Wife		

Among the three planets conjoined in the boy's lagna Sukra is most powerful of all and thus Kuja (therefore Ketu) and Guru are under Sukra's control. Budha is in Aswini K^a hu's star and Kethu (or Kuja) being controlled by Sukra, Budha has come under Sukra's sway. Sani being in Guru's star has also come under Sukra's sway for a similar reason and hence Rahu also. So also Moon. Thus all the planets except Sun have been controlled by Sukra. He passed his Sukra and Ravi Dasas. Soon after Moon's Dasa commenced he was attacked by lunacy and is still suffering from same. For Moon (Karaka of the mind) is in Ketu's star who is the Lord of 7 and 12 and is further by reason of "Kujavath Ketuhu" is related with the lords of 6, 8, 11 and 12, hence the results. If this was previously noticed would it not have been helpful?

Muhurthams or Auspicious time for the commencement of important ceremonies etc.

In here such auspicious times are often fixed as detailed out in Muhurta Granthas. As we have said of tests of alliance, even in this case such auspicious based on merely the general characteristics such as —

Weekday, Naishtika, Dhithi etc, will not suffice. They may be necessary but are not sufficient. It should be coupled up with the generative factors of the horoscope in particular. It should be performed in such stars and lagna as are governed by the YOGAKARAKAS OF THE LAGNA which have been already explained in this treatise. Otherwise evil effects alone will result however much the current factors be auspicious.

Example —

1. For a Mesha Lagna native marriage was celebrated in Revati star and it resulted in death. The current star is one ruled by the 6th lord of the native and Budha Dasa ruled at the time of marriage so she died then. Results should be modified if that Budha had any benefic relations. In this case he had no such relationship.

In this test for alliance attention is invited to the Birth details in fixing the auspicious lagna and star. We now deal further on this point and stress that in addition it should also be judged for auspiciousness from the planetary positions and the Dasa that rules at that time.

Example .—

In spite of my warning, one undertook to commence the construction of a building in Vrishabha lagna, Revati star with Venus in Meena, and Budha and Kuja in Makara.

Revati			
Moon Sukra			
Budha Kuja			

After the completion of foundation the work stopped suddenly due to dispute between brothers. This may be pursued. The general principles are fully auspicious it is Sthira Magna, Revati star an auspicious star, too with Lagnadhipathi Venus in Labha also in exalted and yet bad results. For the current Dasanatha Budha is in conjunction with his powerful enemy Kuja (lords of brothers) and Budha is Lord of 3rd Bhava aspect in the same. Hence the result.

Shanthi Karma

The science of Astrology was propounded solely with the object of trying to prescribe means of averting the evil caused by the planets and not merely knowing when one would get wealth, wife, profession, etc., even among evil there are two kinds one called *MURIDAMoola* i.e., the evil of a permanent nature caused by the accumulated sin of many previous births which can never be averted and the other named *'SHITHILAMoola* i.e., evil which is of a temporary nature liable to be warded off if proper Shanthi Karma is done. It is with the latter class that we deal with. TO ILLUSTRATE THIS — One falls ill at a time, and that seriously, say at his 32nd age. On examination his longevity is found to be 66. But it may sometimes happen that he dies at the 32nd age itself. How are we to reconcile this difference? His longevity fixed at 66 is no doubt true provided he passes over this stepping stone at 32nd and this can be attained by doing propitious rites to the particular planet afflicted and

administering the medicine etc. The stepping stone at 32nd is called **AKALA MRITYU** or untimely death. Thus Akala Mrityu or the untimely death may be averted by Shanti Karma etc., and it lies in the hands of men while Kala Mrityu or the timely death belonging to the said Dhridhamoola will certainly happen and can never be averted by ORDINARY MAN by any Karma whatsoever. We say ordinary man, because, even this Dhridhamoola may be averted and controlled by those who have full control over their 'PANCHIA PRANAS' by Swasa Dharana Pranayama and such other Yogic practices which are beyond the reach of ordinary man. As we have to deal with ordinary man in general Shanthikarma will be effective only in the case of the temporary evils. Whether any evil is of a temporary nature or a permanent one must, therefore, be first discriminated as otherwise the astrologer fails in his prescription of remedies. This has to be read cut from the body of the horoscope as per rules laid down in the science.

Having found out that the evil is of a susceptible nature the next question is about Shanthikarma to be effected. How when and to whom should it be done? Sometimes it so happens that shanti is done to Sanu while the evil is due to Sukra. Of what use will it be in such cases? The results narrated below may be followed in general —

1. As it is the time that is of much importance in causing an effect we must first note the Dasa, Bhukti, etc., that the native is passing then,

2. Next find out the particular planet that, by its affliction is causing the evil. It may be the Dasa lord or the Bhukti lord himself causing the evil or it may be some other planet related to such lords that may inflict the evil. The results may no doubt be felt during the period (Dasa, Bhukti etc.) of a particular planet. If that lord is not by himself a malefic what use is it to perform shantikarma to it when the evil is actually instigated by another planet which by its conjunction or otherwise by way of any sort of relationship with that lord controls over it and causes the evil? In such cases there is absolutely no use in offering propitiations rites to such periodical lord though the effect is revealed during their own periods. The malefic effects in such cases can only be brought down by proper Shantikarma being done to that particular planet that instigates the periodical lord to give the result. Herein lies the intelligence of the astrologer.

As an Illustration —For the evil caused by Guru for Thula lagna during his period Shanti will be effective if done to Guru alone as he is malefic by himself and has caused the result independently. Take Dhanu lagna and Guru related with Sukra causing evil during Guru's period. It is evident that the evil is caused by the malefic Sukra and not by Guru. In this case Shanti should be done to Sukra and not to Guru. Thus an intelligent astrologer should try to discriminate things on a careful study of the horoscope.

P. S—By relationship is meant, as usual, conjunction, aspect, and stellar connection

3. During the period of the same Guru Dasa for Dhanur lagna (Guru in Bharani 3) the malefic effect will be seen in the third quarter of Guru dasa. When that Guru was showing himself to be benefic till that time he has suddenly changed his colours and has caused evil. Does it not show that evil is caused by some body else by relationship. It is evident that Sukra for Dhanur Lagna is a great malefic being the lord of 6 and 11 and Guru being placed in such a malefic's star has attained Sukra's colours during the chara period of his dasa. Then to whom should Shanti be done? Evidently to Sukra. Thus during the chara period if the evil is found to be due to chara lord Shanti should be done to the chara lord.

4. Further discrimination in the worship of deities may be made as follows —

- | | | |
|-------------------|-----------|---------------------|
| a) Guru and Budha | represent | Vishnu |
| b) Moon and Sukra | .. | Parvati and Lakshmi |
| c) Kuja | .. | Kumarswami |
| d) Sun | .. | Esvara |
| e) Sani | .. | Yama |
| f) Rahu and Ketu | .. | Minor deities |

P S—If the said planets remain pure and single then worship of the particular deities and Shanti ascribed to them will be found to be propitious.

If they are further joined or related with other planets the diety in particular representative of such combinations should be pitched upon.

For example, (1) Kuja and Budha show Ugra Vishnu, therefore Natarasimhaswamy. (2) Moon and Rahu represent Ugra Devi, i.e., Durga, Kalika or Chamundeswari etc.

Chapter VI

Yoga Kanda

NRECHA BHANGA —If the lord of the constellation occupied by a Neecha planet were to remain in a Ucha kshetra, in Swakshetra or in a Kendra from Chandra, there will be 'Neecha Bhanga'.

KALA SARPA YOGA If, in a horoscope the rest of the planets happen to be situate between Rahu and Ketu in the zodiac, Kala Sarpa Yoga prevails. It is a very bad Yoga.

DHARMA KARMA YOGA A native has Dharma Karma Yoga if in his horoscope the 9th and 10th lords are in combination. This is a good Yoga.

One Planet Control

Ruling In cases of nativities where one planet controls the rest of the planets results depend upon the good or bad nature of the one planet which controls the rest.


Illustration for one planet controlling the rest of the planets Horoscope of an emperor

Example one —

Lagna is Dhanus

Guru, Sani, Kuja are in lagna.

Sukra and Chandra are in the constellation Chitha.
Ravi and Budha are in the constellation Visaka.

4	5	6	7
3		8 Ketu	
2 Rahu		9	
GURU SANI KUJA L	12 Budha	11 Ravi	10 Sukra Chandra

(Visaka)

— Chitha

As Guru is the strongest planet all the other planets have come under Guru's sway. The above illustration where all the 12 Bhavadhipathis's are under the control of one planet i.e., Guru.

Explanation ..Dhanu lagna. Lord of lagna and 4—Guru is in lagna itself. Guru is powerful in Swakshetra (in his own house). It is to be specially noted that Guru is stronger in Dhanu than in Meena and Guru's constellations are Punarvasu, Visaka and Poorva Ashadha.

Note the lord of 2 and 3—Sani, and the lord of 5 and 12—Kuja are in lagna under the powerful control of Guru.

Lord of 9—Ravi, and lord of 7 and 10, Budha are in Visaka, Guru's constellation. Ravi and Budha too are therefore under the very powerful control of Guru.

Lord of 6 and 11—Sukra and lord of 8—Chandra are in Chitha—Kuja's constellation. This Kuja has come under the powerful control of Guru and so lord of 6 and 11—Sukra, and lord of 8—Chandra have also come under Guru's control.

Rahu and Ketu are representatives of Santi and Kuja and when Santi and Kuja have both come under Guru's control, it is implied that both Rahu and Ketu have come under Guru's control. Thus we see all the 12 Navathi pathis have come under the control of one planet—Guru.

In this case though Kala Sarpa Yoga seems to exist in Sthoola, it does not prevail. For, whenever Rahu and Ketu become benefics or come under the control of a good planet, Kala Sarpa Yoga does not prevail. It is then **KALA SARPA YOGA BHANGA**,

		Chandra Kuja Santi	
			Ravi Budha
			Guru Sukra

Example two —

Lagna is Vrischika Lord of 9—Chandra (Yoga Karaka) is exalted, and Chandra is in combination with 4th lord who is very powerful.

Lord of 1 and 6—Kuja, }
 „ 3 and 4—Sani, }

are under Chandra's
 control.

Lord of 8 and 11 Budha }
 and lord of 10—Ravi, }

are in Chandra's
 house.

Lord of 2 and 5—Guru }
 „ 7 and 12 Sukra }

are in Makha Ketu's
 constellation

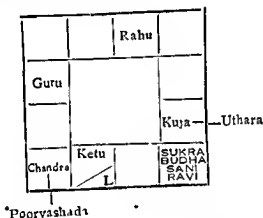
Thus all the 12 planets are under the control of
 Chandra.

			Ketu
		3	
Dhanishta	Sukra		
Rahu	KUJA GURU SANI BUDHA CHANDRA RAVI		

• In illustrations (1) and (2) elucidation is according to Sookshma. In illustration (3) elucidation is according to Sthoola. In this all the 12 Bhavathipathis have come under Kuja's control. Lagna being Thula, lord of Lagna and 8—Sukra, is in 4th Kendra. Lord of 2 and 7—Kuja is in his own house. Lord of 3 and 6—Guru, lord of 4 and 5—Sani, lord of 9 and 12—Budha, lord of 10—Chandra, lord of 11—Ravi are all under the control of Kuja.

Sukra is also under the control of Kuja, as he is in Kuja's constellation. Further this one leading planet Kuja possesses Digbala

P. S —Whenever Kuja comes combination with the lord of 10, or occupies 10, or remains in 10th lord's constellations or again gets aspected by 10th lord, he becomes extraordinarily powerful.



ONE PLANET (BAD) CONTROLLING THE REST OF THE PLANETS —In the above horoscope of a person, all the 12 Navathipathis have come under Budha's control and Budha being lord of 8 and 11, to this native, bad effects prevailed. He lost his profession, wife and children among the connected Bhavas were being often disturbed.

ILLUSTRATION Vrischika lagna Lord of Lagna Kuja is in Uthara . Ravi's constellation. And this Ravi who is lord of 10, is under Budha As Budha is exalted

in Kanya, Kuja has come under the control of Budha. Ketu who is representative of Kuja who is also controlled by Budha. Lord of 7 and 12—Sukra, lord of 3 and 4—Sani, (and Rahu also) are in combination with Budha where Budha controls them. Lord of 8—Chandra is in Poorvashada Sukra's constellation. Consequently Chandra also is under the control of Budha.

Lord of 2 and 5—Guru, is in Sathabisha, . Rahu's star. So Guru too has gone under the control of Budha. Thus all the 12 planets have come under the control of the lord of 8 and 11.

DHARMA KARMA YOGA HOROSCOPE

Revati			
Chandra	Guru	9	10
Ketu	-		Rahu
	Sani	Kuja Budha Sukra	Ravi L
Swati			

Lord of 9—Sukra and lord of 10—Budha are in combination,

Sastras say that mere combination in Sthoola alone of 9 and 10 Lords would not suffice for the native to enjoy the Yoga. It is enjoined that the Dasas of either the 9th or 10th Lords should run within the Lifetime of the native for him to enjoy the effects of this Yoga.

However, observation reveals that in spite of what is said above the Yoga does not take the effect in some instances while in some other cases, it takes effect in the Dasa of quite a different planet, which is related to either of the said Yoga Karaka

For example, the native whose horoscope you see above, had Budha Dasa between his 1st and 13th year, and between the ages 20—40 Sukra Dasa was in force. But the native did not have the effects of the Dharma Karma Yoga even in this latter Dasa. It is in Chandra Dasa that the native became a prominent figure. Why?

A Yoga does not take effect without reason. And the reason is in the native's horoscope you see Chandra remaining in Revathi Budha's constellation. Budha to this horoscope along with Sukra, a Rajayoga Karaka, and so Chandra was compelled to give the effects of the Dharma Karma Yoga.

Another horoscope of Dharma Karma Yoga

Lord of 9 Budha and Lord of 10 Sukra are in combination with Kuja

Mrigasira			
	Sani Kethu		Guru
Chandra L			
Ravi	Kuja Sukra Budha	10 Rahu	9

But the native did not enjoy the effects of this Yoga in any of the Dasas. It was in Guru Dasa that the native enjoyed the effects of the Yoga.

Reason for it is Guru remains in Mrigasira Kuja's constellation.

Kuja by reason of his Sthana Bala has absorbed the Dharma Karma Yoga compelled Guru to give the Yoga even though Guru is Lord of 3 and 12 to this Lagna.

* * * *

Illustration to prove that Sani's aspect on Guru diminishes the Yoga

Both the natives are born in Mesha Lagna Lord of 9 is Guru, and Lord of 10 is Sani.

Though in (2) Guru and Sani aspect each other the native holds an ordinary position

But in (1) There is no combination of the 9th and 10 Lords, nor aspect between them. Yet the native (1) is an officer of high rank.

		L	Ra vs Budha	Chandra Sukra
	Guru	1		
10	Sani			
6				Kuja

		Ravi Budha L	Chandra Kuja Rahu	
	Sukra Guru	2		
10				Sani
9		Ketu		

Digbala

When the Lords of the Lagna, 9th and 10 houses are very strong in all respects, and occupy favourable positions, the native becomes very prominent in life. In such cases, if they possess Digbala in addition without any flaw whatever, the native has the chances of becoming a Ruler or a Prime Minister.

P. S.—Guru and Budha in Lagna Kendra.

Moon and Sukra in fourth ..

Rahu and Sani in seventh ..

Sun, Kuja and Ketu in tenth ..

possesses Digbala.

Illustrations in point from horoscopes of three different persons.

People born in Makara Lagna having Sani in 7th Quadrant are world known.

A PRIME MINISTER

	I		
Budha Sukra L			
	Rahu Chandra		Sani

Hasta

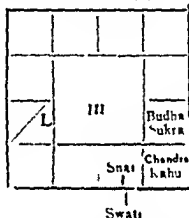
In (1) see Sani is in Hastha Chandra's constellations Chandra is Lord of 7 to this Lagna. Sani thus gets the special power of the 7th Quadrant (By Stellar Lord)

A MAHARANI

Chandra			
	II		Budha Sukra
L			
		Sani	Rahu

In (2) See Sani is in Swati Rahu's constellation. See Lord of 7 Chandra aspecting Rahu (Ruling). Sani thus gets the special power of the 5th Quadrant (By aspect over the Stellar Lord)

AN INDIAN RULER



In (3) Sani is in Swati Rahu's constellation. Sani is in combination with Lord of 7 Chandra. Thus Sani gets the special power of the 7th Quadrant. (By conjunction with the Stellar Lord)

	Sani		
		Chandra	Aslesha
		Sukra	Uthara
	Kuja Guru	I Budha Ravi	

Iyeshta

In the above case there is the Budha Sani aspect. Not only that Budha is in Lagna Kendra, Sani is in Sapthama Kendra. Both Budha and Sani in these particular places are powerful.

See Chandra 10 Lord in Aslesha Budha's constellation. Infer that Chandra is under the Budha Sani sway. Kuja Lord of 2 and 7 is in Iyeshta, Budha's constellation. Infer that Kuja also has come under the Budha Sani sway. Sukra Lord of 1 and 8 is Uthara, Ravi's constellation.

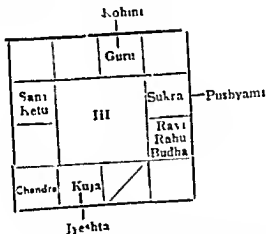
That Ravi is along with Budha. Budha is more powerful than Ravi by reason of Ravi remaining in Neecha Sthana, and Budha being in friendly place and in Lagna Kendra. Infer that Sukra has also come under the Budha Sani sway.

When both Kuja and Sani have come under this Budha Sani sway, it is implied that Ketu and Rahu respectively are under that sway.

Thus we see all Navathipathus coming under the control of the two planets Budha and Sani. The result is Raja Yoga.

Note — In the above reasoning regarding Sukra in Uthara, it may appear to be somewhat doubtful as to how Sukra gets the influence of Budha, although Uthara is Ravi's constellation. When Ravi himself has gone under the control of Budha, his constellations get the attributes of Budha. Mercury's rays are more powerful than Ravi's rays.

Illustration below of native in Mula Lagna with Budha Sani sway but without Raja Yoga



Comparing this horoscope with the previous one, in the former we see that Budha's influence has prevailed while in the latter Ravi's effects have prevailed. While

in the former all planets have come under the Budha Sani way, in the latter Guru has gone out of the sway.

Ravi is not a Yoga Karaka for Thula Lagna; and the effect of Ravi's rays is to pull down Budha's influence.

In the former case the Sani Budha sway has become predominant while in the latter the sway has become subordinate. Therefore there is this difference of elevation and depression. One has Raja Yoga, while the other is in ordinarily good circumstances.

VARIABLE RESULTS IN LIKE CHARTS —

Ketu			Kuja Sani
	1		Ravi
Chandra			Guru Sukra Budha
			Rahu

Two horoscopes of the same Lagna with Rahu in Uttara in both. During Rahu Dasa of each one of them, results varied widely. The persons referred to in Chart 1 earned Lakhs while the person referred to in Chart (2) got a mere rise in the grade of office.

What is the reason for one earning Lakhs of rupees and the other getting a mere rise in the grade of office?

Ketu			Sani
	II		
			Kuja
Moon	L	Ravi	Guru Rahu
Utthara			

In chart (1) see Ravi Chandra aspecting each other. Dharma Karma Yoga was in force. Rahu is in Utthara. Ravi's constellation Ravi has the beneficial and influential aspect of Chandra. Chandra's rays on Ravi have enormously increased the earnings in Rahu Dasa by reason of Rahu being in Utthara Ravi's constellation

In chart (2) there is no Dharma Karma Yoga. There is no aspect of Chandra on Ravi to give good results as in chart (1). The earnings during Rahu Dasa, although Rahu remains in Uthara, Ravi's constellation, was feeble

Bramhacharya or Bachelor-hood

One is said to lead Bramhacharya when he remains absolutely unattracted by the sensual pleasures which is

a) (i) Kuja, Lord of 2 and 7 is in 2 placed in Sani's star thus Kuja is in Satvika Guna which is bad to him.

(ii) Guru, lord of 3 and 6 is placed in 7th Bhava in Sukra's star (lord of 1 and 8) thus 2 and 7 are spoiled.

(iii) Lord of 4 Sani is in Guru's star (lord of 3 and 6).

(iv) Lord of 12 Budha is in Rahu's star and has thus acquired Thamasa Guna.

Thus 2, 4, 7 and 12 are affected and he therefore remained a bachelor.

b) Further —Almost all the planets are under the sway of Guru and Sukra who have themselves undergone Sookshma Parivarthana and further Sukra has come under Guru's sway as the former is placed in the latter's house itself, and that Guru is a pure Guru but lord of 3 and 6 (An Aayogi). Hence the native did not become a King but attained even a higher seat of a Jagadguru at whose feet even a King prostrates and worships.

Example two —

Horoscope of a Maharshi.

In this horoscope all the planets are placed in the constellation of the three benefics —Guru, Sukra and Budha. But these are the lords of 3, 6, 8 and 12. Hence a revered Saint with high spiritual talents.

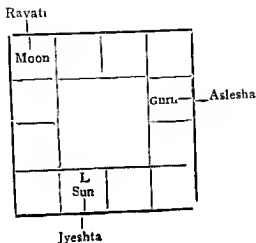
P. S.—It may thus be noted that for attaining spiritualism of a high order, the planets should be under the sway of pure benefics like Guru, Sukra and benefic Budha and Moon.

	Revati 1	Bharni 3	Punarvasu 2	
	Sani	Kuja		Ketu Moon — Punar vasu 3
	Guru — Shathaya 4			
		Jyestha 2		
P Shada 1	Sun Rahu	Budha Sukra	L	
	P, Shada 4	Vishaka 4		

Graha Parivarthana or Mutual Exchange

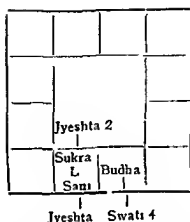
Parivarthana Yoga is cited in general Astrology to be one of the most powerful Yogas and that between functional benefics is said to cause beneficial Yogas while one between functional malefics cause adverse effects to the native. In the following example —

It may be seen that in addition to the Parivarthana between the lords of 5 and 9 (Moon and Guru) The three Kona positions are occupied by the first rate Yoga krakas Sun Moon and Guru, (Lords of 10, 9, 2 and 5). Yet the native is an ordinary clerk drawing a poor salary.



The reason is elsewhere which can be readily read out from the stellar theory. All these three planets are placed in Budha's star and Budha is the lord of 8 and 11. Thus the three planets have acquired Duryoga, consequently the Yoga Bhavas have suffered.

The said Parivartana Yoga, is caused under stellar theory if between two planets one is placed in another's star. This is the most powerful Yoga and its effect will certainly come to pass, whether for good or bad has to be read from their functions. If it is between functional benefics the result is excellent, if between functional malefics adverse results will follow. The only point that requires to be examined is when it happens between a functional benefic and a functional malefic. Watch the following arguments.



There is Parivarthana between Budua and Sani in this nativity. For, Budha is in Swati Rahu's star and Rahu is like Sani, thus Budha is in Sani's star and Sani is in Jyeshtha Budha's star thus there is mutual exchange between the lords of 8 and 4. In Budha Dasa his mother fell ill severely and was even on the point of death. But she survived.

Reason — Budha, the Jeeva of the 4th Bhava is placed in the star of the Lord of the 8th and 11 too, hence he caused danger to mother. But this Budha by reason of being placed in Sani's star is RE CAPTURED by Sani who has then not allowed Budha to exercise his malefic power. Hence the mother's death was checked by Sani. In fact it happened in Budha Dasa Sani Bhukti alone. Thus it may be seen that there is a sort of action and counter action surrender and recaptured progress and check of one on the other in such cases of Parivarthana. One checks the other from expediting the bad.

See the effect when there is no such Parivarthana. During the same Budha Dasa he lost his wife. For, the 7th lord Sukra is placed in Jyestha Budha's star and this Budha is in Rahu's constellation. There being no Parivarthana between Sukra and Budha, Sukra is lost under lord of 8 and 11 and has not regained. Hence Budha killed the wife.

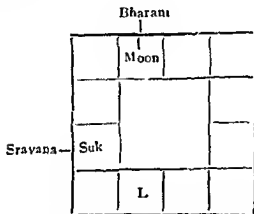
By such Parivarthana as between Functional Benefic and Functional Malefic results are to be read at first as if there were no Parivarthana but in the latter part judgment should be given in favour of survival or progress of the affected Bhava. This is the peculiarity of Parivarthana. See the following chart —

			Ardra Guru
P. Bhadra —	Sani		
		L	

Here again there is Parivarthana between Guru and Sani (Lords of 3, 6 and 4, 5). For Guru in Ardra Rahu (hence Sani) is in Sani's star and Sani is in P. Bhadra

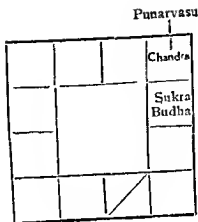
Guru's star. The native was held in remand during Rahu Dasa and subsequently let off. The bad result is caused by a combination of lords of 4 and 6 and by reason of Parivarthana Yoga the evil is checked and relief shown.

This is an example to show that by Parivarthana Yoga the evil connoted by the planet will be atleast postponed.



There is a mutual exchange between Moon and Sukra i.e. between the lords of 9 and 12. The native passed Sukra Dasa and the father did not die then, it was postponed to a farther dasa.

Illustration below, of horoscope having Parivarthana. Lord of 9 Budha is in 10, and Lord of 10 Chandra is in 9. For outward appearance, there is Parivarthana, the mutual exchange. But the native is not having any good result and the reason for it is that Chandra has gone



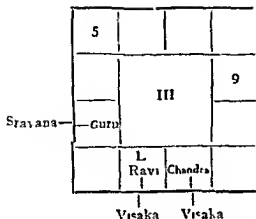
under Guru's constellation, Punarvasu. Guru to this Lagna is Lord of 3 and 6. Budha, Lord of 9 is in combination with Sukra Lord of 8. Thus malefic influence of the Lords of 3, 6 and 8 are on Chandra and Budha, and so the native could not derive the benefit by virtue of the mutual exchange.

Illustration in point from horoscope of a young man 24 years of age enjoying the benefits of a mutual exchange obtaining in the position of planets.

See the Lord of 5 Guru in Sravana, Chandra's constellation.

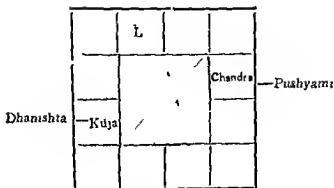
See Lord of 9 Chandra in Visaka, Guru's constellation.

There is the mutual exchange internally, and such exchange is known as Sookshma Parivarthana.

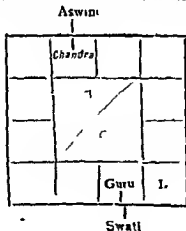


Lord of 10 Ravi, who governs occupation or profession of the native is also in Visaka. By virtue of Ravi being situate in such Parivarthana good effects of Guru and Chandra are given by Ravi, with the result that the native, though 24 years of age, was started in service on a very decent salary.

CHANDRA MANGALA YOGA —It is generally believed that a person enjoys the above Yoga if Chandra and Kuja are in Kendras in his birth chart. The chart is below an example of the planets in such a position, but yet, the native of the chart is in very ordinary conditions in life. The reason is that Chandra is in Pushyami Sani's constellation, and has become Bhumasic while Kuja in Dhanishta has become Thamasa Satwik. Hence to predict Chandra Mangala Yoga when the planets are devoid of their proper Gunas will not be correct.



GAJA KESARI YOGA —Guru and Chandra in Kendras are believed to make the native enjoy Gaja Kesari Yoga. Here is a chart to illustrate the planets in such a position but yet, the native is in difficult circumstances. It will be seen that Chandra is in Aswini, Ketu's constellation, and has become Thamasic, while Guru is in Swati, Rahu's constellation, and hence he is also Thamasic. Therefore,



to predict good results of Gaja Ketari Yoga when the planets are devoid of their Gunas will not also be correct

CHAMARA YOGA — When a planet is situated between two subha planets it is said to be Chamara Yoga, yielding very good results to the native

Guru	I		
Chandra			
Sukra		L	

	II		
Guru	Budha	L	Sukra

Two examples are given above as illustrations, but actually the results were not at all good in both the cases. The reason is that Guru and Sukra, who are on either side in both the examples and who are generally Subha planets, are lords of 3rd, 6th and 8th houses, for the particular Lagna. Hence the bad results

The following example illustrates the good results of a Chamara Yoga to the native. Though Rahu is generally considered a malefic, in this case, he is a Yoga Karaka in addition to Chandra for this Lagna. Rahu is Lord of 4th and 5th houses, like Sun and Chandra lord of 10th house. Hence both are Subha Grahas, and the native who is now in Budha Dasa, is enjoying best Chamara Yoga results

Rahu	10th	L Chandra	

Therefore, planets being naturally Subha Grahas, is not the only consideration, but they have to be and acquire good natures and Ownership for each lagna, to give good yoga results.

DETERMINING YOGA KARAKA FOR KARAKA LAGNA—It is generally believed that Guru and Kuja, being Lords of 9th and 10th houses, for Karka Lagna, their combination is productive of good results to the native. The following examples from life illustrate, in one case, the bad results in Kuja Dasa, when in combination with Guru, and in the second case, good results in Guru Dasa when he is free from Kuja's influence.

In this chart Lords of 9th and 10th houses are in the 10th house. Particularly in Kuja Dasa, the native lost his living and is in difficulties.

	Kuja Guru		
	I		L

In illustration No 2 there is no connection between Kuja and Guru either in aspect or in constellation. Guri Dasa has been productive of very good results to the native.

	Guru		
	II		L
	Kuja		

Therefore it may be inferred whether Kuja is to be considered a Yoga Karaka or not for Karka Lagna.

YOGA KARAKAS FOR MESHA LAGNA — Ravi and Chandra are Yoga Karakas for Mesha Lagna, in addition to Guru. In the illustration given of a Mesha Lagna native Ravi and Chandra are in Rohini, and are therefore Rajasic in nature. Guru is in Dhanishta, while Kuja and Sani are in Meena.

			Rohini
			↓
	Kuja Sani	L	Ravi Chandra
			↓
			Rohini
Dhanishta	Guru		

Lord of 4th and 5th houses are in a good constellation, in the 2nd house within 8 deg. from each other with the Rajasic nature, which is the best Guna here. Besides, Guru is in Dhanishta, a constellation of Kuja, who is the lord of the Lagna hence Guru attains Lagna Kendra Vibhala. Guru aspects Ravi and Chandra. Kuja further acquires the strength of the 10th Kendra, by his conjunction with Sani Lord of the 10th house. On account of these good and powerful influences the native of the chart was an impress

VARGOTHAMA LAGNA —When a birth lagna is the same both in Rasi and Navamsha, it is called Vargothama Lagna.

VARGOTHAMA GRAHA — When the position of a planet falls in the same house both in Rasi and in Navamsha the planet is called a Vargnthama Planet

VARGOTHAMA LAGNA —It is not sufficient if the Lagna is Vargottama, for a native to enjoy good results. It is also necessary that the lord of the lagna should either be well situated or aspected. In the example given Guru lord of the lagna is debilitated, and is further aspected by Kuja. Consequently the native is neither famous, nor enjoying Yoga, though his birth falls in Vargnthama Lagna.

		☾	
			Kuja
Guru			
L			

Part III will be Published